

The Influence of the Jews

ON

The Progress of the World.

A LECTURE PRONOUNCED

By SIMON WOLF,

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OF

WASHINGTON, D. C.

April 1st, 1888.

At the urgent request of many friends, I herewith offer to the public an address first delivered in Washington, D. C., before the "Schiller Bund," and subsequently in many cities of the Union. I have now revised it; in fact made it almost a new lecture; and it is an attempt to answer recent scurrilous anti-Semitic speeches and publications.

I lay no claim to originality; only hope that it may inspire others who are far more capable to do better. One thing I can truthfully say—that months of weary labor have been devoted to this work; and if it causes a single person to modify his opinion in favor of the Jews, I am more than compensated.

SIMON WOLF.

WASHINGTON, D. C., *April 1, 1888.*

“If there are ranks in suffering, Israel takes the precedence of all the nations; if the duration of sorrows and the patience with which they are borne ennoble, the Jews are among the Aristocracy of every land; if a like nation is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes.”
—GEORGE ELIOT, in *Daniel Deronda*.

LADIES AND GENTLEMEN :

Before I enter into the merits of my discourse, allow me to briefly say that whatsoever will fall from my lips to-night is not intended to humiliate the Christian or for the purpose of elevating the Jew. Whenever I shall speak of facts, they will be historical, leaving it to your intelligence to construe, your imagination to color them. My purpose, as far as in my power lies, is to disabuse the minds of many, to gratify the hate and pride of no one, but, if possible, to instruct all, for I have found in my experience that the American Christians, no matter how intellectual they may be, have but an uncertain idea as to the history and characteristics of the Jews. Some years ago I had to see the late Charles Sumner. The burden of our conversation was the then condition of the Jews in Roumania, and I found he knew more of the Negro in Africa than of his Jewish fellow-citizen in America; and from an intended interview of ten minutes, it spun itself out to hours—he, as usual, anxious to be enlightened, and not ashamed to concede his want of knowledge. And what was true of this gifted statesman is equally true of the majority of men—their knowledge is either legendary or sectarian.

The subject is one that naturally lies nearest to my heart, one that has engrossed every fibre of my being,

grown with my growth, until it has assumed proportions commanding and yet pleasing.

I sincerely hope that in the brief time allotted I may, to some extent, give you a pen-picture of a people that will live in your memory. Live in honor and respect. Live in peace and harmony with the noblest and purest of your aspirations. Not the Jew as a Chatham street merchant, which character he has in common with every race. Not the Jew as the warrior who by the sword conquers and causes misery to millions,—but the Jew who, by the sword of truth, cleaves the mail of error and bigotry, who, with the torch of light and morality, illuminates the highways and by-ways of the world's busy mart; in short, the man-Jew, the citizen of a great and enlightened Republic in the highest and best characteristics of manhood. There is no tyranny more exacting than the proverb which, coined by the brain alchemists of every age, passes into daily life a sovereign to dictate and to awe into silence truth and every embodiment of fact. From this tyranny no people has suffered to a greater extent than the Jewish, from the dawn of earliest history up to the present day. We are the constant target against which not alone every whipper-in, but the noblest huntsmen have levelled their arrows of thought—arrows, alas, too often tipped by the poison of hate, envy, malice, and bigotry.

Shakespeare, "the noblest Roman," Dickens, and others have catered to a taste depraved, to a feeling unjust; but, nevertheless, "Shylock and Fagin," instead of being recognized as types of wretched, debauched, dissolute, or revengeful manhood, are held up as the standard of Jewish morality and want of character.

Intolerance, with its legendary absurdities, aids by bringing in the myth of the "Wandering Jew" to prove that he lacks the feelings of common hospitality and charity. And thus a people which saw creation in its

inception, which have kept pace with the strides of history, is defamed, traduced, and persecuted. It is a poor commentary on the intelligence of our age, particularly in this country, that the Jew, as he stands out in the world of morals and thought, is so little known, so little appreciated, and yet but for him there would be no morals to preserve. He has been and is the great conservator; others have fallen by the wayside; he has kept right on; no sectarian bias has caused him to swerve from the path of duty; his religion, pure and simple, instead of being a burden, has been an impulse aiding him to break through the dark clouds of prejudice; and, as every great writer now concedes, it was the Jew who throughout the dark ages preserved intact the glorious treasures of literature and science. And to-day he stands in countries where his reason has full sway the peer of the best, the inferior of no one.

And yet there exists "the-harping-on-his-daughter" grudge of by-gone ages. Not a day passes that we do not meet it, either in our business pursuits or in our social intercourse; not only from those whose inborn ignorance is their excuse, but also in those whose readings have taken a wide range and who claim to be cosmopolitan. And to this deplorable fact no one has contributed more than the Press, and not only the Press, but even our lexicographers. The Jew is treated by both with that contempt which is either the offspring of ignorance and bigotry, or what is in a public educator far worse—indifference or carelessness.

To deride, to jeer, to make the Jew the shaft of senseless wit, has been a welcome task to many of our journals; to define the word Jew as one who cheats, defrauds, nay, "steals," a standing definition sent broadcast by Webster and Worcester; and only recently have these unjust words been eliminated, owing to the efforts of our esteemed fellow-citizen, one of my correligionists,

the honored A. S. Solomons, Esq., of Washington. The cruel words have taken deep root, however; and, whether stricken out or not, they live, and have their being in the hearts of those whose prejudice, like Banquo's ghost, "will not down." The evil does not lie in the definition of words, but in the want of knowledge and liberality. Unfortunately, owing to the same causes, the Jew is looked upon as an alien to refinement, a pariah to patriotism, an outcast to social life, incapable of higher aims and objects other than the sordid ones of amassing wealth or bribing themselves into power. Some of the prejudice prevalent in the United States against the Jew is to be traced and has its origin in the German emigrant. Many coming here have had but little education or refinement; they remember the Jew in his old home as the outcast of society; they cannot tolerate the idea that the Jew should be treated with decency; they grow envious of his wealth and public worth, and embrace every opportunity to insinuate those stale and bigoted ideas which at one time disgraced Germany and proved a source of such great sorrow and misfortune to the Jew, and have been used as a political trick by the Iron Chancellor. Thank Heaven, Frederick the Third has already proclaimed his abhorrence of such methods. Let it be my pleasant duty to show you who the Jew is; why he was persecuted; the logical sequence of that persecution; his standing in countries where oppressed—in countries where free; also to show you how much he has contributed to the world's progress; and that instead of being an object of pity or derision, he should, as he deserves to, be admired, esteemed, and cultivated. I shall not dwell on religious themes to proselyte—shall only touch upon them as they are necessary to complete the picture; nor shall I spare the foibles and follies of my people, for, human as they are, they have human

failings; and to have them treated on the score of humanity, and not upon the senseless phrase—"What more can you expect; he is a Jew"—is the aim and purpose of my discourse.

In quoting from many writers, I shall not let a single Jew speak. Christians born, or those who became such, shall alone tell the story of our woes and glory.

I shall not discuss the Bible characters one by one, but simply ask, what character in history is equal to that of Moses? How grandly he looms up. No figure on the canvas of time surpasses him in knowledge and the ethics of life.

He laid broad and deep those furrows in the field of morality and law from which have sprung seeds of eternal youth and order. On Sinai's mount were given to the children of men the sublime tenets that underlie the safety and welfare of society, and which have done more for the world's progress than aught else. The belief in a Supreme Being, not one of clay, wood, or brass, but a spiritual one, was there inculcated. The using of His holy name in vain interdicted. The keeping of the Sabbath made obligatory. The honoring of father and mother made the chief cardinal virtues, in contradistinction of the then usages to kill old parents or throw them to the wild beasts. The mother when a widow became the slave of the eldest son. The laws of Moses gave her the same honor, love, and obedience as when the father lived. Life was at a discount; hence in trumpet tones the law, "Thou shalt not kill." Society suffered from licentious vices. Virtue among females was unknown; hence the warning, "Thou shalt not commit adultery." Theft and perjury were condemned, and even the evil thoughts were declared sinful. How the 2,000 years of Indian and Egyptian history dwindle into insignificance compared to that moment on Sinai. The Pyramids built up by the tears and agony of slaves

are nothing but rude stones to point the moral of man's inhumanity; but the laws of Moses were the pillars on which the temple of virtue and morality was erected. It was the birth-hour, not only of the Jewish people, but of the world. The simple and yet deep truths of a spiritual God, one who aids the enslaved and oppressed, the honoring of parents, the respecting of your neighbor's household and property, the horror and infamy of telling a lie,—these, and much more, were first enunciated by Moses, and with these a new discovery was made: Man examining himself by the light of these divine laws found that he had a conscience. It is true other nations made laws before and after, but they were based on oppression; had for their object slavery—not only physical, but mental. On Sinai's mount was first proclaimed equality and freedom. To Moses we owe the Republican form of Government, the forming of a Senate composed of select men; the election of tried and trusted elders to advise and counsel had their being with him. The appointing of judges also, to whom he gave the all-important advice to be ever just, not only to the Israelite, but also to the stranger.*

They should not respect title, but honor all alike, shun bribery, and do their duty fearlessly. The love of your neighbor, fraternity, equality, mercy, and justice were the ideals which Moses placed before his people. It was a golden era; it was the betrothal of Israel to holy and pure laws; and they have in the face of all, after persecutions, remained true and steadfast, departing from these precepts only when their tyrants and

*[How different the conduct of a U. S. judge who, presiding in Richmond, Va., in charging a jury while two Jews were on trial, said: "Gentlemen of the jury, the defendants at the bar are Jews, and that implies everything." Was there ever anything more infamous? And right here let me say that this has grown into a deplorable evil with both bench and bar.]

oppressors robbed them of all independent action and thought, or when too much freedom has turned their heads, and led them into channels of materializing.

Boast of your Greek, Roman virtue and stoicism ; they fade into the dim, hazy distance compared to Moses. Of him it can be said that no charge of bribery or speculation was ever laid to his door. Rude as were the times, he died poor, but rich in the love of his people. Simple as he had lived he was buried—no one knows where—so as to teach his followers that God alone should be worshipped—not inanimate clay ; no pomp or display ; both were foreign to his nature. The world has progressed since then, but such a character could do no harm in these days of statesmanship.

The Jews began as nomads migrating “from nation to nation, from State to State.” Their laws made them agriculturists for fifteen centuries. Their exile has transformed them into a mercantile people. They have struggled for their national existence against the Egyptians, Assyrians, Babylonians, Syrians, and Romans ; have been conquered and nearly exterminated by each of these powers, and have survived them all. They have been oppressed and persecuted by Emperors and Republics, Sultans and Popes, Moors and Inquisitors. They were proscribed in Catholic Spain, Protestant Norway, and Greek Muscovy ; while their persecutors sang the hymns of their psalmists, revered their books, believed in their prophets, and even persecuted them in the name of their God. And it can be truthfully said that the Helots of Sparta, the Pariahs of India, the Moslems of Turkey, the Negroes of America, have suffered less than the Jews in Christian Europe.

The Jews of the Middle Ages were persecuted, not only for their money, but also, as Goethe says to Eckerman, “Because they believed in God and Nature, and in the victory of the good over the bad ;” and yet the

Christians who persecuted were, as Schiller says: "They preached love of your neighbor, and cursed from their doors the hoary-headed blind." And yet we are justified in claiming that from the earliest dawn of Jewish history, the Jews of all the nations were the pioneers of civilization, the progenitors of religion and morals, for Herodotus and Strabo tell us that the Egyptians and Syrians, and in fact all of the nations surrounding the Jews, worshipped idols, and had monthly and yearly festivals where prostitution and bacchanalian rites formed the worship. So debasing and vicious were their habits, that children of tender age became as degraded as their elders; and in spite of all these surroundings, Israel remained firm in its faith, worshipped the great Jehovah, and practiced those virtues which to-day are its greatest pride. It is to them the world owes religion in all its purity, morality in all its elevation, and history in all its teachings. And as the women of Israel in those degenerate days were pious, true, and virtuous, so they have, with rare exceptions, remained, moulding and training their offspring, and stimulated by sentiments of love and devotion foreign to the fashion of to-day. And what greater proof can a people offer as to their influence and progress than to remain stationary in the paths of virtue? America's greatest poet, Wm. Cullen Bryant, in criticising Booth's Shylock, thus depicts the Jews and their home-life (and answers the accepted version of Shylock being a representative Jew):

"In terming Shylock 'the Jew whom Shakespeare drew,' there is a perfect logic, for Shylock is, of all Shakespeare's characters, the only one untrue to Nature. He is not a Jew, but a fiend presented in the form of one; and whereas he is made a ruling type, he is but an exception, if even that, and the exception is not to be met with either in the Ghettos of Venice or of Rome. Shakespeare holds up the love of money that

marks the race, although he does not show that this passion was but the effect of that persecution which, by crowding the Jew out of every honorable pursuit, and thus cutting off his nature from every sympathy with the world around, sharpened and edged the keen corners of his brain for the only pursuit left to him.

“It is true that money-changers once spat on in the Ghetto are now hugged in the palace. But we fear that it is not so much that the prejudice against the Jews has ceased, but that the love of money among the Christians has increased. Shakespeare was not true in the picture he has drawn of the Jews, cravings for revenge, and in the contempt with which he is treated by his daughter. Revenge is not a characteristic of the Jew. He is subject to sudden fits of passion, but that intellect which always stands sentinel over the Hebrew soon subdues the gust. However strong in Shylock’s time might have been the hatred of the Jew to the Christian, the lust of lucre was more strong, and Shakespeare might have ransacked every Ghetto in Christendom without finding a Jew who would have preferred a pound of flesh to a pound sterling (or Christian either); and Jews also shrink from physical contests. Their disposition is to triumph by intellect rather than violence. It was this trait more than any other which rendered them, in the Middle Ages, so repulsive to the masses, who were all of the Morrissey and muscular Christianity school. The contempt of a daughter for her parent is equally uncharacteristic of the Jew. The Jews are universally admired for the affections which adorn their domestic life. The more they have been pushed from the society of the family of man the greater the intensity with which they have clung to the love of their own family.

“No one can ever have visited the houses of the Jews without having been struck by the glowing affection with which the daughter greets the father as he returns from the day’s campaign and the slights and sneers his Gaberdine and yellow cap provoke, and without observing how those small, restless eyes, that sparkle and gleam, shine out in a softened, loving lustre as they fall upon the face of Rebecca, or Jessica, or Sarah, and how he stands no longer with crooked back, but erect and com-

manding, as he blesses his household Gods with an exultation as vehement as the prejudices which during the day have galled and fretted his nature. To do justice to the grandeurs of the Jewish race, and to brand with infamy its infirmities, it is not enough to produce a repulsive delineation of the latter. It would only be just to give expression to the former, and to exhibit that superiority of intellect which has survived all persecution, and which, soaring above the prejudices of the hour, has filled us with reluctant admiration on finding how many of the great events which mark the progress of the age, or minister to its improvements, or elevate its tastes, may be traced to the wonderful workings of the soul of the Hebrew, and the supremacy of that spiritual nature which gave to mankind its noblest religion, its noblest laws, and some of its noblest poesy and music.”

To properly appreciate Jewish progress, one must read of their persecutions, their indomitable courage; and these, as told by Christian writers, fill volumes. I cite a few only. At the conclusion of his history of the Jews in England, prior to their final expulsion in 1290, the Historian Blunt says:

“In throwing back a glance over the facts that are stated in the few pages of the preceding narrative, it must be acknowledged that a spirit of relentless cruelty pervades the whole, and we cannot but feel that the exactions and barbarities which are there recorded mark an indelible stain upon that period of our history; they are blots in the characters of the successive monarchs, and are painfully indicative of the cupidity, ferocity, and ignorance of the people. On the other hand, we must admit that the conduct of the Jews themselves under their continuous sufferings and oppressions, while it furnishes a fresh example of the characteristic perseverance with which they brave all dangers and difficulties in the pursuit of wealth, it affords a further proof of the resignation, fortitude, and self-devotion for which their nation has ever been distinguished.

“It is worthy of remark that, notwithstanding the

bitter and vindictive animosity which the Christians of the eleventh and twelfth centuries exhibited against the Hebrew race, the expenses of the Crusade and the journey to the Holy Land were defrayed for the most part by means of robbery and plunder of the wealthy Jews, and the perpetration of the most cruel outrages upon the people that ever stained the annals of the human race at any period of the world. We are told by Sismondi, in his 'Comprehensive History of the Jews in England,' during the reign of Richard the First, that the crusaders, being ill-provided with funds, and having persuaded themselves that they should render good service to God by resorting to any means, however iniquitous, in order to secure the success of the Crusade to Palestine, they commenced an indiscriminate plunder of the houses of the Jews, subjecting them to every species of cruelty, and even to death, until the Jews, driven to desperate resistance, and with a determination to which it would be difficult to find many parallels in history, every master of a family taking a knife, cut the throats of his wife and children, and then of the other members of his house, and then destroyed himself. The only parallel to this sublime act of self-sacrifice is furnished in the History of the Jews themselves. It is related by Millman, in his History of the Jews, that, 'after the taking of Jerusalem, some Jews fled to Masada, where they were besieged by the Romans. Finding themselves unable to withstand their attack, they, at the instance of Eleazar, their commander, destroyed themselves, their wives and children, to the number of 960, A. C. 72.'"

It is proper to add that although in some instances a few of the Jews saved themselves by professing to renounce the Jewish faith, which in reality they never did, they almost unanimously preferred death to purchasing their lives by even the semblance of such an ignominious act of apostasy. "Notwithstanding all that has been written by the fanatical Benco," says De Castro in his "History of the Jews of Spain," to please the gentlemen of the Inquisition, "when I reflect upon the

constancy of the Spanish Jews in not abandoning their law, in spite of the wrath of the holy office, and the courage with which they died when discovered and brought to punishment, I call to mind the words of Lopez De Aponta, who, when carried to the centre of the theatre to hear his sentence, walked with a haughty air and exclaimed: ‘Welcome, the raging billows and violent whirlwinds to buffet me at thy bidding. We shall continue always more and more immovable, and far from foundering in the storm; the greater the dangers that surround us, the more freely shall we breathe, for the Hebrew does not easily yield to wickedness and degrade himself by that weakness which follows its commission. On the contrary, in proportion to the attempts made by tyrants to debase him, does he manifest the greatness of his soul. We are sensible to pain when our bodies are tortured, but we also show by our example that no violence can compel the wise man, in violation of his honor, to recede from his opinion and fixed determination. I care not whether thou orderest me to be tortured—the driving of a nail into my head, impalest me alive, crucifiest me, roastest me by a slow fire, castest me down from a rock, or drownest me in the depth of the sea—for in the end I shall find safety, and appear unhurt in the presence of God.’” “Multitudes who witnessed the steadfastness and courage with which these unfortunate men underwent the dreadful punishment at the ‘bonfire,’” continues the same writer, “were convinced that God had animated their hearts in that bitter and critical moment, and that, inasmuch as they obtained such a blessing, as if from Heaven, there could be no doubt whatever that they died in defense of the truth.”

But not only in Spain and England, but also in Germany, Austria, and Bohemia, was the Jew plundered, tortured, and murdered, and all in the name of Chris-

tianity. In Frankfort, Worms, Mayence, Prague, and Vienna their treatment was identical with that endured by their brethren in other countries. They were cooped up in a single street; had to wear a badge to denote their race; could hold no office, practice no profession; only amass riches, to be plundered and murdered. But, as Schiller in his *Tell* says, so they hoped.

“A new era is near its dawn; the old, the unworthy, departs; *other days are approaching. There will live a different-thinking people.*”

There is certainly no nation under the sun whose history can be more interesting than that of the Jews, particularly that portion of them who, after the destruction of Jerusalem by Titus, emigrated to Spain, and for many centuries lived in that land, where—in spite of the insults, the hardships, and the persecutions which they endured—they cultivated the arts and sciences, fed the lamp of literature, and kept it continually burning for a succession of ages. It is to them that Spain owes the great advancement she made in medicine, philosophy, mathematics, and navigation. They were in the habit of being consulted by kings on the most difficult and critical affairs of State, and it was by the aid of their counsels and hard cash that the most difficult, the grandest, and most hazardous enterprises were undertaken. The voyage of Columbus could never have been made had it not been for Jewish counsel, Jewish ducats; and strange it is, that that which partly caused their misery, was to be the means of discovering a land which was to prove to their descendants and to mankind *the Jerusalem of the Prophets*. Irving, in his *History of Columbus*, states, as a curious coincidence, that the first Spanish soldier that stepped on American soil was Lopez De Castro, a Jew. “But the Jews never became less Jewish for their residence in Spain,” says Bartolozzo,

in his "Bibliotheca Magna Rabinnica," "religion forming an essential constituent in their individual and collective existence. They combined rapidly by ties and motives unknown to every other people. They had their pride and privilege as the elected race, and although under chastisement for a time, they had an intensity of association depending upon a language and a ritual they all but adored, and an honorable attachment to each other in the time of suffering."

To show how humane and hospitable the Jews were in days when their neighbors were savages, the great and celebrated Oriental geographer (Hankal) describes, with great minuteness, under the application of "Mow-al-narr," the region in which these Jews are said to have been discovered. He speaks of it generally as one of the most flourishing and productive provinces within the dominion of Islam, and describes the people as distinguished for purity and virtue, as averse from evil, and fond of peace. He says: "Such is their liberality that no one turns aside from the rights of hospitality; so that a person contemplating them in the night would imagine that all the families in the land were but one household. When a traveller arrives there every person endeavors to attract him to himself, that he may have opportunities of performing kind offices for the stranger." The Arab conquerors of Spain, having freed the Jews from the bondage and persecutions of the Gothic kings, and allowed them full liberty to live according to the Mosaic law, the latter, as stated by De Castro in the work already quoted, "laid the foundation of nurseries, synagogues, and some of the most celebrated seats of learning that ever flourished in Spain. The barbarous persecutions against the Jews in the East by the Caliph Cadre, of the dynasty of the Fraternities, found many of them in Spain to seek the termination of their misfortunes; and as the Hebrews

who lived in the East were men of much learning, it resulted that the greater part of the new comers to these lands began to adorn them with their writings, and to found academies, in order to diffuse among the people their own remarkable knowledge in every branch of art and science. The first, and undoubtedly the most celebrated, of these academies was established in the year of the world 4708, and of the Christian era 948, at Cordova. Its founders and first masters were Rabbi Moseh and his son Rabbi Honor, the most eminent of the sages who came from Pambedita and Medasia, in Persia. Several of the Jews of the Cordovese Academy continued to enlighten Spain with their works on every description of science. For example, those of Abraham Haben Hezra, a philosopher, astronomer, physician, poet, grammarian, cabalist the most learned of his persuasion in the interpretation of the Sacred Book, and, finally, the inventor of the method of dividing the celestial globe into two equal parts by means of the equator.”

The *Retrospective Review*, in an able and comprehensive article on the condition of the early Jews, remarks :

“This early and afterwards diversified cultivation of literature and science raised them to a positive standing in the intelligence of Europe, so high that it has been said we have never yet repaid our debt of grateful acknowledgment to the illustrious Hebrew scholars of Cordova, Seville, and Granada.”

In alluding to the “Masora,” a versification of every “jot and title” of the Hebrew Scriptures in a diversity of modes, for the finding of a full and exact text of the holy record, the same erudite writer says :

“This prodigious effort of patient industry, this single work, demands from the learned of every age that the Jews be considered as eminently a literary people, a character which they have not failed to uphold, ever

since those early ages—early to us; but the Jews were already fathers in literature before one of the present nations of Europe had its existence. To estimate their value in this respect we must travel back by an astounding climax through the Genlara and Mishna, the Hellenic Jewish writings of Josephus, Philo, the Septuagist, the Maccabees, through the minor prophets to Nehemiah, who wrote 140 years before Herodotus, to Isaiah, 700 years before Virgil, to the Proverbs and Psalms, 1040 years before Horace, to Ruth, 1030 years before Theocritus, and to Moses, above 1,000 years the precursor of Herodotus.”

Among the eminent Jewish writers who achieved distinction during the many centuries that the Hebrew race exercised their salutary influence over the destinies of Spain, was the famous historian Pedro Teixeira, whose book, entitled “De el Origen Descendenica,” published in Antwerp in 1610, contains the best account of Persia that has ever been written. It is based on Persian manuscripts, and particularly the chronicle *Terkand*. (Teixeira is the only author who introduced foreign names into the Castilian language as they were written and pronounced in their own.) Another remarkable writer of the same race and period was the Portuguese Hebrew, Garcia Deostar, the first person who wrote the medical history of the East Indies under the following title: “Colloquies on the drugs, simples, and medicinal things of India.” In this work he not only gives his own observations and consulted all the Greek, Latin, and Arabic authors who have written on the subject, but in his wanderings through the Indies communicated upon it with the best and most distinguished Arab, Persian, Turkish, Brahmimical, Chinese, and Malay physicians. But it would fill volumes to mention even the one tithe of the array of Hebrew poets, philosophers, historians, metaphysicians, and medical composers who flourished in the eleventh and twelfth centu-

ries. Hebrew poetry in particular was cultivated to a great extent; hymns and elegies in rhymes of that period have been preserved by Buxtof, Plantitius, Bartolomius, and others. Malzan, Draper, Lecky, Buckle, and Scherr have elaborately shown what a debt the world owes to the Jews. During the reign of Abdallah, king of Granada, Jewish learning was pursued with unparalleled eagerness, the usual result of peace, tolerance, and competence of wealth; for, as Cowper expresses it—

“Wisdom is a pearl with most success
Sought in still waters and beneath clear skies.”

“To such a pitch of misery,” observes the Portuguese Historian Camoens, “were these kingdoms reduced by the alarm of the Jews and the care taken by them to bury their treasures in the bowels of the earth that the circulation of gold and silver became very limited. The stoppage of the traffic of the Jews caused the ruin of all the commerce that formerly existed in the realms of Castile. Agriculture was insufficiently carried on, the Crown was without resources, for the coin of the land was secreted in the coffers of the Hebrews. These evils, as before stated, originated in the rash measures, employed against all reason and justice by the monarch and people, for the conversion of the numerous Jews who dwelt in these lands; they were forbidden to practice medicine and surgery; to keep their houses open for traffic with Christians, and finally to dispose of their goods and persons in the way that was most conducive to their own interests. The Christians reaped the fruits of this barbarous policy during the reign of Henry the Fourth in Castile, for to this policy must be ascribed the abandonment of commerce by the Jews, who were the only, or at any rate the principal, persons engaged in it, and who kept it alive; and as its destruction arose

from the causes I have mentioned, the ruin of agriculture followed in its rear, the kingdom being destitute of these two principal resources which the body of state together was ultimately reduced to the greatest weakness and distress. This miserable policy was no less injurious to literature and science by the expulsion of the persecuted race from the land of their adoption, for, as the learned Hebrews from the East and other parts of the world had been mainly instrumental in advancing the cause of learning and education in Spain, by the introduction of literary and scientific institutions, so, when forcibly driven out of the kingdom by the barbarities of the Inquisition and the cruel edicts formulated at the instigation of that pernicious body, the pall of ignorance and darkness fell again over the land.”

One of the most remarkable events of the twelfth century was the birth of Rabbi Moses Bar Maimon, whose writings exercise a wise and salutary influence to-day. He was the great reformer of those days, and the forerunner of the great Mendelssohn of the eighteenth and of Abraham Geiger of the nineteenth century.

“When we look around us, and calmly contemplate the present condition of the Hebrew race in those countries, where, as in the United States of America, and to a considerable extent in England and in France, the benign influences of modern civilization have been allowed full sway, and compare that ameliorated and daily improving condition with the state of social degradation which these persecuted people have had to endure for centuries, in consequence of the barbarous enactments of wicked and oppressive rulers, we feel, indeed, as if the fulfillment of the prophesy was not very far distant.”

Such is the language used by M. de Balzac in his “Histoire,” a work lately published in France. In a History of Jewish Physicians, translated from the French of E. Carmoly by I. R. M. Dunbar, M. D., an

American physician, late professor at Baltimore, he says in his preface :

“It was believed that an acceptable service would be rendered to the readers of the journal and the profession generally by translating Carmoly’s sketches of men so distinguished among God’s ancient people for their medical skill and personal character. It will be seen that a debt of gratitude is due to them for having preserved with a bright and steady flame the torch of science through the gloomy period of the dark ages of the world, and there is a peculiar pleasure derived from doing an act of historical justice, long after the dust of centuries has settled upon their memories, by giving the due meed of fame to those who toiled and died in the practice of a noble profession.”

And then he goes on and gives a list of the most eminent physicians from the earliest days to the fourteenth and fifteenth centuries—showing conclusively that to Jewish physicians the world owes the discovery of many diseases and many of its cures, and the nobility and courage that characterized them. The evidence of the rapidly-increasing influence which the Hebrew race is exercising not only in mercantile affairs, but in the higher walks of mental activity in literature, in science, and in the councils of nations, may be found in the fact that the master spirits of Europe, who, if not Hebrews in faith, are at least of Jewish parentage, are illustrations of that wise policy which broke down the barriers of disability which had so long hindered the children of Israel from a fair participation in administering the affairs of State. It appears, however, that the spirit of intolerance is not yet quite extinct, however damaged and disabled by its contact with the liberalism of the nineteenth century, for the air is rife with rumors of Jewish persecutions in certain parts of the continent of Europe, which, to say the least, are greatly antagonistic of the enlightenment of the age. Galicia in Poland,

Bessarabia in Russia, and Roumania, are yet pursuing the policy of the Middle Ages, and Germany is by no means tolerant; and the renewal of these mediæval prejudices has assumed such enormous proportions that the Jews have been compelled to appeal to the Governments of Europe for protection, and even the United States has ably seconded these efforts, and one of our citizens—Hon. B. F. Peixotto—ably represented us at Bucharest, and whose efforts contributed to ameliorate the condition of affairs leading to the Berlin treaty, but only for a short time. Why do the imbecile rulers of Europe not study Heine, who says:

“Judea ever appeared to me as a piece of the Occident lost in the Orient. Israel sat pious under her fig-trees, sang the praise of their unseen God, and did works of virtue and justice, while, on the other hand, in the temples of Babel, Nineveh, Sidon, and Tyre they performed orgies of a revolting character. When we consider their surroundings, we cannot sufficiently admire the greatness of Israel.

“The Greeks were only beautiful youths, but the Jews were always men—powerful, uncringing men—not only long ago, but to-day, in spite of eighteen hundred years of persecution.

“Yes, the State may rear high its head, the heart be healthy and hopeful, but it will feel the pain of the toe when afflicted, and the circumscribing of the Jews is such an affliction from which the feet of nations suffer.”

To show how great is the influence of the Jews on positive religion, how necessary they are to the civilization of the age, hear Heine again (all this, too, after baptism): “The conflict between positive religion and science is growing daily. The Jews are, as the poet has said, ‘the Swiss Guard of Deity,’ and instead of persecuting them they ought to be fostered, for they at least represent a history and believe in a spiritual power. Beware of introducing baptism among the Jews; that is

useless water, and dries easy. Emancipate them." The terrible influence of prejudice, how beautifully has Boerne defined it. Boerne says:

"It is like a wonder; a thousand times I have experienced it, and yet it remains ever new. The one upbraids me for having been a Jew, the other forgives me, the third even praises me, but all think of it. They are charmed within this magic Jewish circle, and none can escape, and I know full well where the spell comes from. The poor Germans, living in the basements, seven stories of aristocracy living over them, it gratifies them to know a more degraded people—those who live in the cellar. No, that I was born a Jew has never caused me pain. Yes, because I was born a servant, I love liberty more than you. Yes, because I learned slavery, I appreciate and value liberty more than you. Yes, because I was born to no country, I seek one more intensely than you, and because my birthplace was no larger than the Ghetto, and foreign country commenced outside of the Jewish postern gate, is the reason that no city, no province, or State is large enough but united Germany free. Alone in my ambition, I beg of you do not despise my Jew; if you were like them, you would be better; if there was as many of them as of you, they would be better. You are thirty millions of Germans, and only count thirty in the world (happily changed by the great events since 1866 and 1871); give us thirty millions of Jews, and the world counts for naught.

"You have taken the air from the Jews, but that has preserved them from mildew. You have sown into their hearts the salt of hate, but that has kept them fresh. You have imprisoned them the whole long winter into cellar vaults, stopping every crevice, while you, exposed to the frost, nearly froze. When spring comes, we will see who blooms first, the Jew or Christian."

In no country, England not excepted, is Shakespeare more admired than in Germany. Hence the following criticisms on Shylock by Robert Benedix, the great author, are not out of place, and I reproduce this, as only last week Shylock was portrayed in this city, not

in the spirit of education, but to foster prejudice. He says:

“ Let us look at this Shylock closer. Antonio calls him an usurer; the proof he fails in. Shylock takes high interest; so did all the merchants of Venice. Shylock trades in money; to-day we call him a banker. Why does he trade in money? Because it is the only one permitted. He does not pursue a trade—no agricultural pursuits, no official station—only trade. If the Jews—under centuries of restriction, ostracised from social life—did cling to money and its uses, whose fault? No one can say anything dishonorable of Shylock. He is stingy; in no law-book of the world is that denominated as a crime. What is against this man? Simply nothing more than that he is a Jew. But for the poet, who, enthroned on Olympian heights, there must only exist *the man, not the Jew*. Shylock is revengeful. Well, who has instigated it? Only you who have despised him. After persecuting, deriding him, they crown their infamy by asking him to turn Christian. That is the summit of baseness. What is left to the poor Jew, whom you have trodden under foot, when you rob him of his faith? It is the bond that binds him to his fathers, to his home. It has been his solace in thousandfold persecutions. To this faith Israel clings with devoted love, and from this faith Shylock shall turn to become a Christian! No wonder he turns with abhorrence from those who torture him so cruelly. Christians they may be. Men they are not. And is there no feeling for a father? To exalt a daughter who absconds and robs him whom she should honor? Is that Jewish or Christian? The grand speech, ‘Has not a Jew eyes,’ &c., is the martyr exclamation of a people who for centuries had been the victims of debauched, bigotted priests.

“ It is hard to free Shakespeare from the prejudice of his age. He has morally sinned; artistically erred. Contrast Lessing; and he wrote in an age of equal intolerance. His “Nathan the Wise” is an embodiment of morality and sublime virtues; his figures are apostles of true humanity. Nathan is an Evangelist of true worth; and Lessing, taking for his hero a Jew, made thereby the “amende honorable” in the name of humanity.”

And now for the truth of this Shylock play. Reverse the principal persons, Shylock and Antonio, and you will have the truth of the story. The plot is taken from the Italian—the Jew borrowed and the Christian loaned. But the truckling spirit of the age falsified fact to gratify the prejudices of the hour. Lessing, in his immortal “Nathan the Wise,” crowned himself and earned eternal gratitude. How his great heart speaks when the Dervise says to Nathan :

“What, is it not foolery to oppress one’s brother—men by hundreds, thousands, to waste their strength, to plunder, torture, kill them, yet wish to appear the saviour of a few? Is it not foolery to try to ape the mercy of the highest, who, impartial on evil and good, on field and waste, spreadeth himself abroad in sun and rain, yet not to have the overflowing hand of the Almighty?”

What a rebuke to the money-making Jew when the Templar said to Nathan: “To me the richest Jew was never the best.” How grandly eloquent the words of Nathan to the Templar: “We neither chose our people. Are we our people? What does our people mean? Is Jew or Christian rather Jew or Christian than man?” How the baleful fires of hate and bigotry glow in the language of the Patriarch when the Templar asks: “But if the child in misery had died unless the Jew had had compassion on it?” It matters not; “the Jew goes to the stake. Better the child had died in misery here than thus be saved for everlasting ruin. Besides, why need the Jew anticipate God’s providence? Without him God can save, if save he will.”

Or, in other words, the Jew is incapable of a worthy act, and must at all hazards be condemned; and that reminds me of an anecdote in point:

In Wurtemberg, while a Jew was passing a house, a stone thrown by some one came flying towards him; he

dodged it, and it went crashing through the window. The proprietor sued the man that threw the stone, and the wise justice decided that, had the Jew not dodged, no damage would have resulted; hence the Jew must pay. This seems laughable, but is the type instance of thousand similar decisions, but often resulting more disastrously to the Jewish people.

But hear Lessing again. How every barrier falls in the following utterances—lay brother to Nathan: “You are a Christian; never was a better.” And Nathan’s answer touches the key-note of the chord of humanity when he says: “What makes of me a Christian in your eyes makes you in mine a Jew—happy for both.” Narrowness comes from ignorance. To purify men is to educate them. How can they be educated without dealing with each according to his own nature? *Education is the religion of the human race*, and the less men’s motives are aspersed, the more charitable we are towards each other; and the fewer laws that are enacted, the nearer we approach that standard of religion which is cosmopolitan.

No matter how much the Jew may differ from your ideas, do not forget that his home-life is a living example of his influence and progress. Healthy and powerful, pure and fresh, has ever gushed forth that fountain of Judaism the pure family life which has kept Israel fresh and strong. It was a pillar of strength in days of danger, it will be so in days of prosperity, for, as Balaam said, so we can ever say: “How beautiful are thy tents, Jacob, thy habitations, Israel.” Elegantly has Gutzkow expressed it when he lets Silva say to Uriel Acosta: “Deep-rooted in our people is the magic of family and home; in exile, when pursued, there was one solace in our misery, that a father, a mother loved us, that a brother called us, and that no term of years ever changes our affections.”

In short, the words "old man and old woman" are never heard in a Jewish home.

As I said in the commencement of my address, the legend of the Wandering Jew, or, as the Germans have it, "The Everlasting Jew," has added considerable fuel to the fires of fanaticism. Robert Hammerling says: "It is true what has been said, that Ahasver is not in my poem, as in the legend, 'The Wandering Jew,' but the eternal man. But I think with the Wandering Jew, the drama can do but little, but the immortal man it can use to a wise purpose. It is not altogether unlikely or impossible that the Jew, who belongs to a race of great longevity, will survive all other races. In other words, in the mutation of change—the permanent. Among the mortals—the immortal." It is strange that so absurd a story should have found any credence, but nothing is too unnatural for bigots. Intelligently construed, the legend is the highest tribute to the Jewish race; for he is eternal, everlasting—history proves it, and daily experience confirms it. He is a wanderer in every country, the selfsame oriental features as of old, the same habits, faith, and aspirations; nothing has shaken his fortitude, his firmness, his sublime faith in a God of love and peace. He is truly "The Everlasting Jew," but not as a punishment for inhospitality, but as a reward for that unshaken fidelity which has characterized him. Beautifully, and no less truthfully, has Dohme, the great German writer, depicted the Jew. There was a time, and only recent, when Jews could not sit in Parliament; the agitation was intense, and at one time convulsed the whole kingdom. The best talent of the English nation was enlisted for and against. In the *Edinburgh Review* appeared a masterly article, which was so thorough that it exhausted the subject. It was from the pen of the gifted Lord Macauley. I extract a few passages to show the general scope, and

which are applicable to this country, considering that we hear constantly "Christian Government," and read of the attempts to Christianize the Constitution of the United States. Says Macauley :

"We hear of essentially Protestant Governments, and essentially Christian Governments—words which mean just as much as essentially Protestant cookery, or essentially Christian horsemanship. Governments exist for the purpose of keeping the peace ; for the purpose of compelling us to settle our disputes by arbitration, instead of settling them by blows ; for the purpose of supplying our wants by industry, instead of supplying them by rapine.

"If there is any class of people who are not interested, or who do not think themselves interested, in the security of property and the maintenance of order, that class ought to have no share of the powers which exist for the purpose of securing property and maintaining order. But why a man should be less fit to exercise those powers because he wears a beard, because he does not eat ham, we cannot concede. The points of difference between Christianity and Judaism have very much to do with a man's fitness to be a Bishop or Rabbi. But they have no more to do with his fitness to be a magistrate or legislator or a minister of finance than with his fitness to be a cobbler. Nobody has ever thought of compelling cobblers to make any declaration of the true faith of a Christian ; any man would rather have his shoes mended by a heretical cobbler than by a person who had subscribed all the thirty-nine articles, but had never handled an awl. Men act thus not because they are indifferent to religion, but because they do not see what religion has to do with the mending of their shoes. What power in civilized society is so great as that of the creditor over the debtor? If we take this from the Jew, we take away from him the security of his property. If we leave it to him, we leave to him a power more despotic by far than that of the king and all his cabinet. * * *

"It would be impious to let a Jew sit in Parliament, but a Jew may make money, and money may make Members of Parliament. Sarum may be the property

of a Hebrew. An elector will take ten pounds from Shylock rather than nine pounds nineteen shillings and seven pence three farthings from Antonio. To this objection is made. That a Jew should possess the substance of legislative power; that he should command eight votes on every division as if he was the great Duke of New Castle—is exactly as it should be. But that he should pass the bar, and sit down on those mysterious cushions of green leather; that he should say ‘hear’ and ‘order,’ and talk about being on his legs and being for once free to say ‘this and to say that,’ would be a profanation sufficient to bring ruin on the country. That a Jew should be a privy-councillor to a Christian king, would be an eternal disgrace to the nation. But the Jew may govern the money market, and the money market may govern the world. The minister may be in doubt as to his scheme of finance till he has been closeted with the Jew. A congress of sovereigns may be forced to summon the Jew to their assistance. The scrawl of the Jew on the back of a piece of paper may be worth more than the royal word of three kings or the national faith of three new American republics. But that he should put Right Honorable before his name would be the most frightful of national calamities. If it is our duty as Christians to exclude the Jews from political power, it must be our duty to treat them as our ancestors treated them—to murder them, and banish them, and rob them. * * * Where wealth is, there power must inevitably be.”

Beautifully expressed are his reasons for the want of patriotism of the Jew in countries where oppressed, of the senseless prejudice in countries where free:

“If the Jews have not felt towards England like children, it is because she has treated them like a stepmother. There is no feeling which more certainly develops itself in the minds of men living under tolerable good government than the feeling of patriotism. Since the beginning of the world there never was any nation, or any large portion of any nation not cruelly oppressed, which was wholly destitute of that feeling. To make it, therefore, ground of accusation against a class of men

that they are not patriotic, is the most vulgar legerdemain of sophistry. It is logic which the wolf employs against the lamb. It is to accuse the mouth of the stream of poisoning the source. * * *

“But not only in monarchical England, but in the republican United States, long after equality was won at the point of the bayonet, did several of the States deny it to the Jew (and it was only a few years ago that even Switzerland accorded full equality, after boasting of its six hundred years of liberty); and what was then denied to the Jew is now attempted by a large number of respectable American citizens; that is, to abridge social, natural, and personal rights. Fanaticism is never at peace, and the greatest danger of the American Republic lies in the fostering of ‘isms.’”

The prejudice that deals in invective without reason, that traduces without cause, has never been so pronounced as exhibited by Mr. Moody in Philadelphia recently.

Enlisted in the cause of evangelism, claiming to be a spiritual guide, he wantonly attacks his Jewish fellow-citizens in a set harangue of over an hour, thinking, no doubt, as thousands of others have done before him, that it is manly to attack a physical minority; that it is popular to deride the Jew, and that the victim will bow his head in submission, thankful for life.

And there is where men like Mr. Moody commit a folly; for the victim does not bow his head; he asserts his manhood, his mental majority, and tells him and others that the day has gone by when it was fashionable to abuse any class of men differing in religious sentiment; and especially is this so in this country.

The folly consists not only in the utterance, but also in those good Christian ladies and gentlemen who sat at the feet of the evangelist, and failed to rebuke him.

But it requires heroism of a superior mould for men to rise superior to the dictation of their spiritual guides;

and in that very essential the Jew of modern days stands superior; he knows no priest; their religious teachers aim to instruct the reason, not to fetter it; seek to elevate the moral character of their people, not to circumscribe it. In short, the Jew believes in the universality of manhood.

I also quote from the speeches of Brackenridge and Tyson, members of the Maryland Legislature in 1818. Mr. Kennedy, of Washington county, had introduced session after session his famous Jew Bill, and it took seven years of debate before Maryland adopted a law giving the Jew equal rights. The sentiments hold good to-day. The same prejudice and ignorance exist, and the demagogue has not changed his skin. It was a question of politics in 1818; it is a question of fanaticism and church supremacy in 1888.

Says Brackenridge:

“Every American who aspires to the character of liberality, as well as to a proper knowledge of the spirit of our institutions, must subscribe to this proposition, as the test of the progress of his attainments, that religion is a matter between man and his God, that the temporal arm should be interposed to direct the actions of men, and not their thoughts. * * * I would contend, in behalf of the citizen, that in requiring him to subscribe to a religious test for any purpose, his just constitutional rights are infringed and violated. * * * A constitutional right is violated whenever the citizen is made to feel the consequence of his opinions, either by direct bodily infliction or by disqualifications. * * *

“If we look abroad, and even glance around on our own country, we shall find that the practice of persecution and the spirit of intolerance are not the inseparable attendants on Catholicism; nor does history prove that American Protestants cannot be intolerant. * * * I proclaim it persecution when any one forcibly interrupts the free enjoyment of my opinion in matters of religion, politics, or science. * * *

“I hold my right unquestionable to differ from any

other man. * * * I do firmly believe that it is an insult to the Christian religion to suppose that it needs the temporal arm for its support. But I am told this is a Christian land. No, sir; the soil we inhabit yields its fruit to the just and unjust; the sun, which gives us life, sheds his glorious beams impartially on all. But the great majority of the dwellers of this land are Christians; therefore is it a Christian land? For the same reason it might be a Catholic, Episcopal, or Presbyterian land. Our political compacts are not entered into as brethren of the Christian faith, but as men, as members of a civilized society. In looking back to our struggle for independence, I find that we engaged in that conflict for the rights of man, and not for the purpose of enforcing or defending any particular religious creed. * * * All persecution for the sake of opinion is tyranny.” * * *

Says Mr. Tyson (and that speech is truth to-day as to the stupid bigotry with which the Jew is pursued socially and denounced publicly):

“Why has the triumph of this cause been so long delayed? Because of the ignorance of some of the people, the prejudice of others, the bigotry of one portion, and the honest but mistaken zeal of another—an ignorance, prejudice, bigotry, and zeal fostered by political demagogues, who, though in heart and soul they were neither Christian, Jew, nor Turk, professed to be the humble supporters of the religion of Jesus. * * *

“The Jew has some of your advantages, and yet he does no worse than you. Maybe he does better, for the faithful Jew practices Christianity without professing it. You profess it without practicing it. * * * Their descendants, from generation to generation, for twenty centuries, have been the victims of a persecution unparalleled in the history of any other people. In every period of the world’s history, in every nation under Heaven, by every sect, they have been imprisoned, tortured, and massacred, sewed up in the skins of wild beasts, and thrown to the dogs in Asia; chained to the galling car for life in Africa; burned to death in Spain; flayed alive in Italy; fleeced and sentenced to banishment from time

to time in England; plunged into the catacombs in France; knouted in Russia, or driven to perish in the wilds of Siberia. Is not this enough?" * * *

And Mr. Tyson might have truthfully said, and all this was done by professing Christians, chanting the hymns and songs of Judea's poets and singers, and under the inspiration of their Saviour, who was himself a Jew. It cannot be gainsaid that every word coined in the crucible of pure æsthetic morality is adding so much to the world's progress, and the Jews have shown intellectual capacity, genius for the higher walks of culture, love of and for music, song, science, invention, art, philosophy, poetry, journalism, commerce, banking, and even in the art of war. To a certain extent I have shown this. I will now do so more fully. Republics rest on virtue; the sobriety of the citizen, the moral poise of the father, husband, brother, son, mother, wife, daughter, and sister are the great safeguards of a free nation. Where do you find these to a greater extent than among the Jews? Has their home-life not been immortalized in song and story?

The thrift of a people is the best preventive of vice and immorality; the patient industry, the sober, daily life, form the bulwark of a nation's greatness and perpetuity. Who possess these to a greater degree than the Jews?

Music and song are the twin sisters who have made the world purer and better, assuaged sorrow, added to our stock of enjoyment, are a solace to the enslaved, a recreation to the refined. All the opera-houses of the world would be empty were it not for the liberal patronage of the Jew, and that is the reason Friday night is always selected for benefits. But, aside from this, they have given to the world composers, singers, and painters, classed among the first—Mendelssohn, Meyerbeer, Halevy, Mosheles, Offenbach, Braham, Pattis,

Strakosch, Wienawski, Rubenstein, Joachim, Ernst, Rettelheim, Magnus, Constant, Mayer, Josef Hoffman, Peixotto, Heilbrons, Wolfsohn, Adelaide Phillips, Toby, Rosenthal, and Mosler. The stage, as is now generally conceded by liberal minds, is a school doing as much to elevate the character of man as the Church. What actors greater than Talma, Rachel, Davison, Bandman, Fechter, Bernhart?

Statesmen, lawyers, politicians are the triumvirate of a State's active life; the one forms, the other guides, and the last interprets, public opinion. No country can prosper without them; they are the controlling influence of a nation's greatness. And in this category we count the stars of the first order—Fould, Cremieux, Disraeli, Montefiore, Jules Simon, Goldsmith, Jessel, Lasker, Luzzato, Jacoby, Benjamin, Phillips, Noah, Dr. Friedenthal, Simpson, Meissel, Riesser, Artom, and Lasalle.

Authors delight and instruct mankind; and when they are imbued with liberal ideas, they add vastly to the happiness and welfare of humanity. The Jews are not meanly represented among the modern. Auerbach, Mosenthal, Lemon, Mendelssohn, Heine, Borne, Disraeli, LeFarjeon, Leeser, Agular, Spinoza, Geiger, Emma Lazarus, Graetz, Raphael, Riesser, Krieznach, Phillips, Saphir, Herzfield, Heilprin, Rev. Dr. I. M. Wise, Rev. Dr. B. Szold, Munk; Kalish, the humorist; Abarbanél, Goldsmith, Emanuel Deutsch; Kûh, the mathematician; Wietzenhausen, Stern, Beer; Sloninski, the physiologist; Oppert; Valentine, anatomist; Hirshfield; Bien, the lithographer; Berliner, the inventor. Commerce and finance are the two great motive powers of the world's prosperity. Without them, the wheels of State would stand still; without them, we would sink back into barbarism. They keep us active and energetic, and add not only to a nation's strength and greatness, but also give scope to the fertile brain of the

individual. And well has it been said that this power at least has been in the hands of the Jew; for while it has been one of the principal causes of their oppression, it at the same time has been one of the best, if not the best, weapons of defense. The Jews first made use of letters of credit. We all know that the first bankers of the world—Rothschilds—are Jews; we know they control not only the money market, but also the political destiny of the European world; and one thing can be truthfully said—they never mix their religion with other people's money. Even our loans were taken principally by Jews; but mercantile enterprises owe a vast debt to the Jew. You need but look at the streets of the principal cities of the world on Jewish holidays, and you will at once see that trade is in mourning; the busy hum is hushed; everything is languid; the active brain, the quick, nervous decision, the daring, yet cautious, speculator is absent. Look at Spain and Ireland, and then at England, France, Germany, and the United States; and yet this very activity is made a weapon of attack.

The Jewish merchant and banker is an honor to humanity; and while here and there are found a few who are not what they ought to be, yet on the whole they are high-toned, enterprising, intelligent, and eminently trustworthy.

The temperate character of the Jew in every relation of life is beyond compare. For them no excise or restrictive laws are necessary. A drunken, intemperate Jew is almost impossible; they have too much love and respect, not only for their home-circle, but also for their name and character. Their forefathers looked upon dissipation with abhorrence; the sons have not degenerated; *and with them it is training, not restraining.* The sanitary and hygienic laws of the Jews are to-day the best ever framed, and the regulations for the health of the

soldiers in camp and on the march have their origin in the laws of Moses. The statistics of every city show that in great epidemics the ratio of death between the Jew now and others is as two to eight. Jewish-killed meats are sought after and purchased by many Christians, as they are conducive to health. And does not good digestion form an important element in a nation's welfare? Need I speak of their charity? That has become proverbial. Their poor are not outdoors, their orphans not outcasts, their widows not dissolute, their old men not scoffed at. Among themselves they differ as to forms, but in charity and benevolence they are united. No one is turned away. With them to give is to serve the Lord. I have often been asked why are you Jews so restrictive in not intermarrying with Christians? I answer, it would produce unhappiness, misery, if not crime. There can be no perfect home unless both parents have the same faith; the offspring must see the fruits of peace, not of strife; there must be a unity of thought, not a division of the Heaven aspired to. Imagine a home happy where the father goes to one, the mother to another, church. Two-thirds of our American divorces owe their origin to religious differences and the want of true home, heart education and the power of the priesthood over the women of this land. There was a time in Berlin and Vienna when the whole literary and artistic world of Europe could be found in the parlors of Henrietta Herz, Rahel Levin, and Countess Arnim, the greatest statesmen recreating their weary brain. Discussion upon every theme chased the hours away. Dynasties were formed and destroyed; one philosophy created, another criticised to death. "Circle of Virtue," as they called themselves, became the central power around which everything else had to revolve; they were a power for good and evil; and overlooking all were these daughters of Israel, who by a smile, nod, or wink controlled em-

pires. To their own race they were aliens; they were not proud of their birth; it was an era of intolerance. Fashion opened its doors only to the hypocrite. Science and art championed the baptizer and ostracised the faithful, the ambitious, intellectual Jews, like Heine, Boerne, Disraeli, and others had to embrace sectarianism, so as to walk the avenues of literature as equals; and yet, as I have shown, in all their writings and acts they were like the painted leopard—the spots could not be washed away.

How grand, noble, and sublime in comparison stand the gifted Grace Aquilar and Emma Lazarus. Their works have not only championed Judaism in its better style, but they also command, by their simplicity of style, the purity of their diction, and their high moral tone, the respect and esteem of mankind. Such women do more to advance the world's progress, to instruct and educate, than a million of Rahel Levins. The one is eternal in her works, the other only remembered as a brilliant, fashionable dreamer.

The Press of Europe is mostly controlled by Jews; the leading editors are Jews. The different universities of Europe contain dozens of professors in every walk of science who are devout believers in Judaism, and the leading newspaper in the United States is owned by a Jew.

The revolutionary feeling in Europe owed its life and stimulus to Jews; the German Government called every patriot a Jew; and the liberal ideas slowly dawning in Europe are mainly due to Jewish brains and money. They are a liberty-loving people, and yet they cling to the country of their adoption, be that despotic or free; they pray for Emperor and President, believe in law and order, and ever counsel peace. In answer to the charge of clannishness among the Jews and their want of patriotism, Macauley says :

“The English Jews are, as far as we can see, precisely what our Government has made them. They are precisely what any sect, what any class of men, treated as they have been treated, would have been. If all the red-haired people in Europe had during centuries been outraged and oppressed, banished from this place, imprisoned in that, deprived of their money, deprived of their teeth, convicted of the most improbable crimes on the feeblest evidence, dragged at horses' tails, hanged, tortured, burned alive; if, when manners became milder, they had still been subject to debasing restrictions and exposed to vulgar insults, locked up in particular streets in some countries, pelted and ducked by the rabble in others, excluded everywhere from magistracies and honors,—what would be the patriotism of gentlemen with red hair?

“And if under such circumstances a proposition were made for admitting red-haired men to office, how striking a speech might an eloquent admirer of our old institution deliver against so revolutionary a measure? ‘These men,’ he might say, ‘scarcely consider themselves as Englishmen. They think a red-haired Frenchman or a red-haired German more closely connected with them than a man with brown hair born in their own parish.’” * * *

To the charge of usury and sharp-dealing he answers thus:

“A Christian is commanded, under the strongest sanctions, to be just in all his dealings; yet to how many of the twenty-four millions of professing Christians in these islands would any man in his senses lend a thousand pounds without security? A man who should act, for one day, on the supposition that all the people about him were influenced by the religion which they professed, would find himself ruined before night, and no man ever does act on that supposition in the ordinary concerns of life—in borrowing, lending, in buying, or in selling. (But when any of our fellow-creatures are to be oppressed, the case is different. Then we represent those motives which we know to be as feeble for good

as omnipotent for evil. 'Then we lay to the charge of our victims all the vices and follies to which their doctrines, however remotely, seem to tend.'

But you will say that is all very true of the past, of Europe, but here in this country, where there are no restrictions now, where every avenue to wealth and position is open to you, how is it that you are so clan-nish? Why are the majority merchants and bankers? How is it that you are so loud at bathing-places—so fond of display?

I can only answer that this country is yet in its infancy; that the most of the Jews resident here were born in Europe; that they have the customs and habits of home—a home which was a prison-house. The sons and daughters, however, born here are in the highest and best sense Americans; that they are carving honorable names in every path of industry, the arts and science. The evidence of the rising importance of the Hebrew race in all that regards mental cultivation and usefulness in public affairs is still stronger and more widely diffused in this country, not only to the contributions of Hebrew scholars who adorn American literature; not only is the voice of Hebrew statesmen heard in our legislative halls, but some of the most important questions of the day, affecting the welfare and prosperity of the American nation, have found their solution in the genius and ingenuity of Hebrews. Not only the philanthropic Judah Tourah, Jacob H. Schiff, Jesse Seligman, and Michael Rèese, who gave to all creeds alike, are American Jews, but who can have forgotten the large-hearted jurist and statesman, M. M. Noah, that bright, particular star which shone with such resplendent light in the Israelitish firmament, and whose stupendous schemes for the gathering together of the children of Israel upon this continent partook of the

character of inspiration. When the great Whig party of the United States was in the ascendancy, and its great apostles, Webster and Clay, in the full enjoyment of their popularity and influence, who exercised a more absolute control over the destinies of that party than that paragon of earthly benevolence, the ever genial and universally-esteemed Major Noah; and no wonder he was a Whig, for the letters W. H. I. G. mean "We hope in God."

His faith in the fulfillment of the prophecy considering the future destiny of the Jewish race was firm and not to be shaken. It is on record that he once stated in public that "the past history and the present condition of the Jewish people bear witness to the divine inspiration of the Scriptures, and to the immediate personal agency of God."* We are forgetting every shame and obloquy of the past, and have, aside from a firm belief in one Supreme Being, no higher ambition than to be useful, enterprising, active, intelligent, patriotic citizens. The Jew is becoming a property-holder in every city of the country. Diamonds and precious stones as a commodity, as a source of wealth when fleeing from danger, have no longer any charm—the erection and beautifying of homes, the building of marble palaces and stores their aim and object. Their synagogues, temples, hospitals, orphan asylums, and homes for the aged are not only models of architecture, but ample proof of the munificence of the Jew. They are prosperous because they are thrifty; they economize because waste is sinful; they cling together because in unity lies strength. The mystic chord that binds them together is centuries of torture and misfortune. The

* When he was running for sheriff of New York his opponents said: "Think of it—if a Jew should hang a Christian." Noah said: "A nice Christian that has to be hung."

blood of kings, princes, and prophets flows as pure to-day as in the days of David and Solomon in the veins of the Jew. They might be a proud people; they are only ambitious to be just and prosperous.

I concede that many Jews are loud, vain, fond of display, but they are only the excrescence incident to sudden wealth, based on the freaks of fortune, not on education. Shoddy has no nationality, and is despicable in whomsoever and wheresoever found. There is a lack of judgment when persons intrude by virtue of their wealth. Money can purchase commodities of life, never good breeding; a gentleman and lady are born, and by education refined, and that is not restricted to any sect.

And while I concede this fully, do not lay it at the doors of Judaism; do not use the word Jew as signifying vulgarity, rudeness, and fraud, but speak of them as you do of your own household when any one has fallen by the wayside. Time and again the charge of cowardice has been alleged against us. That we possess moral courage in its highest sense, I have shown by Christian writers. That we are physically brave (not reckless, brutal, and bloodthirsty), can be as easily shown. Our history proves it. Spanish Generals, the Maccabees, the marshals of Napoleon—Soult, Ney, Massena—were Jews. In all modern wars, in our own recent contest, there were a large number of Jewish officers and privates, and where we are free to act we are never recreant to the call of country. We have fled from conscription in Europe, and who would not do the same?

One of the most interesting objects in a broker's office, near Wall street, is a small frame, conspicuously hung, containing a square of paper discolored by time and exposure. It has historic and mercantile interest, as being one of the first bills of exchange ever drawn in this country, and reveals the straits to which the

Revolutionary officials were put for a purchasing medium. It is as follows :

“ PHILADELPHIA, *17th March, 1772.*

“ Exchange for 12,000 cwt. of Inspected James River Tobacco.

“ On or before the 10th day of April next pay this my first of Exchange (second and third not paid) to Mr. Jacob Cohen and Co., or order, Twelve Thousand Groce cwt. of good and Inspected James River Tobacco, for value received of

“ Your humble serv't,

“ HOYM SOLOMON.

“ EDMUND RANDOLPH, Esq.,

“ Richmond, Va.

“ Accepted:

EDMUND RANDOLPH.”

Eugene J. Jackson, the possessor of the bill, and the grandson of Hoym Solomon, the drawer, thus recites the history: At the time the bill was drawn the Americans were receiving valuable but secret assistance from the French Government, which was not then prepared to embroil itself with the English. In order to carry out operations successfully, it was essential that the French and American Governments should be represented by private agents, who should ostensibly transact this business for themselves.

Beaumarchais, author of the “*Marriage of Figaro*,” was the representative in France, and Hoym Solomon, then an eminent banker in Philadelphia, the agent in this country. Their operations were varied, but consisted largely in evading the vigilance of the British, and in smuggling through to the American lines large quantities of the munitions of war. The bill above noted was drawn up for the purpose of paying for those goods. The Edmund Randolph referred to was the famous Governor of Virginia, showing how active we were to aid the Government in its straits.

This is our home, our Palestine; we have no other ambition than to prosper in this land of our adoption, to whose growth—material, social, and intellectual—we have contributed our share. The Revolution saw our race its warmest advocates, and it was Jewish money then, as it is Jewish money now, that gave the sinews of war. Were Robert Morris alive, he could tell you how the Hoym Solomons, Cohens, Phillipses, and Gratzes of those days aided and strengthened him. No! Jerusalem is an honorable past; it is the cradle of Religion; it is no hope for the future, not the place from which will spring a new, active life. A celebrated diplomat said once, after an eventful, changing life, when asked to take service again, “My head is too full of tradition; I cannot do justice to the present.” The same is true of the cities of the past which once served high, noble purposes, but which have sunk into decay. Hellenism no longer exists where born. Athens will not again be the centre of culture. Rome shines yet from the reflex of its grand churches and sculpture, but only as in the Middle Ages; therefore, it will never be the healthy capital of a new dynasty. The same is true of Jerusalem. Honor we its past, but we no longer hope that from thence is to flow new life. We do not want to live in a city of special chosen grace; we want to live in a city of active, human industry, under divine favor, where we can work and watch. We do not wish to wander among relics of the past, even if they are honorable, but build anew for the glorious, fraternal future. Honor to Jerusalem and its memories, as to any of our great dead, but we have no desire to disturb its repose.

And now in conclusion let me say :

In a republic all are needful to the common weal, particularly those citizens who practice charity, perform benevolence, educate their children, lead a sober, industrious life, are moral and patriotic in their conduct,

and do not fill the journals with domestic and church scandal. The Jew has faults so far as he is human, but his greatness of character, his virtues, his incisive talents should command universal respect. Pity the first, but honor the last, for then we can with Schiller say :

The freest mother's children free,
 With steadfast countenance rise
 To highest beauty's radiancy,
 And every other crown despise.

* * * * *

High over your own course of time
 Exalt yourselves with pinions bold,
 And let your glass sublime
 The coming century unfold.

* * * * *

Into one stream of light thus flow
 One bond of truth that ne'er decays!

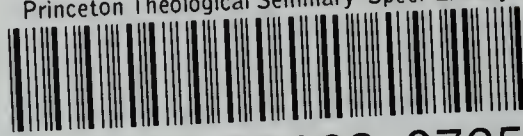
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